1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
302
291
342
115

XIX. Henry Williams at St. Marys

[Following p. xxxii- AA]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

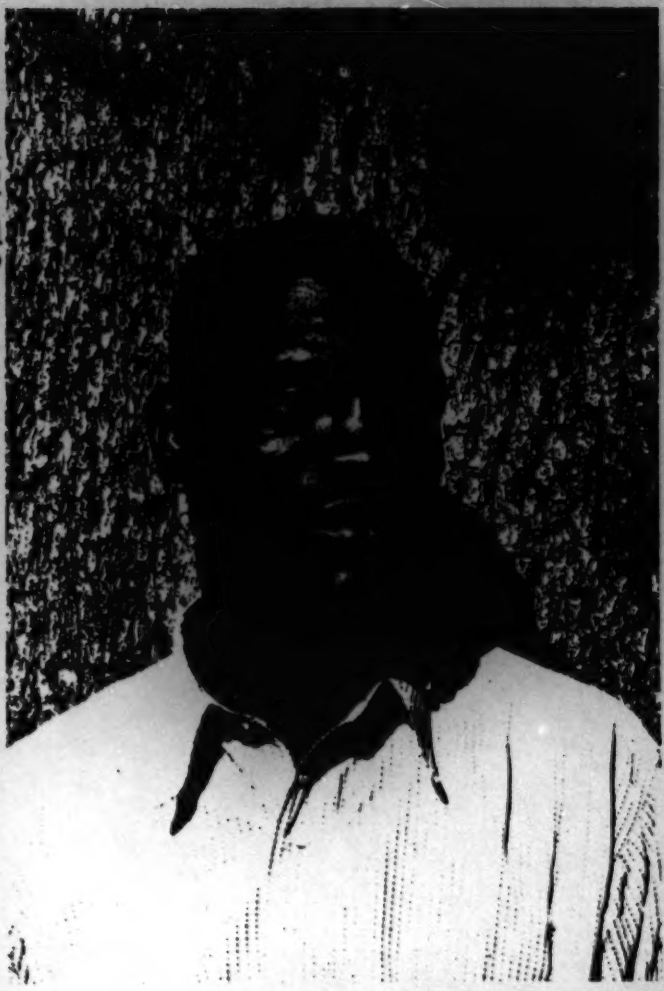
XXI. Artie and Enoch Jones at St. Marys

142
302
291

[following p. xxxii-cc]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
302
291
115



XXII. Robert Lucas at St. Marys

[following p. xxxii-DD]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
302
291
115

XXIII. Jim Myers at Mush Bluff Island

[following p. xxxii-EE]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
302
291
415
115

XXIV. Jim Myers at Mush Bluff Island

[Following p. xxxii - FF]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
302
291
301

V. Julian Linder at Brownville

[Following p. xxxii-E]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
302
291
115

VI. James Collier at Brownville

[following p. xxxii -E]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
302
291
115

VII. Tony Delegal at Ogeechee Town

[following p. xxxii-G]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
291

VIII. Woman and baby at Pin Point

[following p. xxxii -H]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
302
291

IX. Girl at Pin Point

[following p xxxii-I]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
302
291

X. Boy at Pin Point

[following p. xxxii - J]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
291
302
227

XI. Lewis McIver, fisherman at Pin Point

[following p. xxxii-k]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
302
291
231
115

XIII. Alec Anderson at Possum Point

[Following p xxxii-MT]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

• 142
302
291
115

XIVa. Rachel Anderson at Possum Point

[following p xxxii-N]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

• 142
291
301
115

XIVb. The Andersons' granddaughter at Possum Point

[Following p. xxxii-0]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
291

XIVc. Woods worker at Possum Point

[following p. xxxii-P]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
291
231
115

XVa. Katie Brown with Flint

[Following p. xxxii-Q]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
291
412
115

XVb. Katie Brown with pestle and mortar

[following p. xxxii-R]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142
291
302
285
115

XVc. Cuffy Wilson and granddaughter at Sapelo

[following p. xxxii-S]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

• 142
291
115

XVd. Nero Jones at Sapelo

[following p. xxxii-T]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142.
302
291
115

XVIIa. Shad Hall at Hog Hammock, Sapelo

[following p. xxxii-V]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

• 142
291

XVIIb. John Bryan at Raccoon Bluff, Sapelo

[following p. xxxii-W]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

•142
291
342
115

XVIIIb. Ryna Johnson, her daughter and son-in-law at Harrington, St. Simons Island

[following p. xxxii—Y]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

142.
291
115

XVIIIc. Ben Sullivan at St. Simons Island

[following p. xxxii-Z]

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

Pin Point

PIN POINT, A NEGRO COMMUNITY ABOUT NINE MILES southeast of Savannah, is scattered over some twenty or thirty acres on a peninsula overlooking Shipyard Creek. Many of the small wooden cabins are neatly whitewashed and are half hidden by shrubbery and spreading oaks. Flowers and vegetables are planted in the most advantageous sunny spots near the houses and most of the yards are enclosed by picket fences, giving a cozy and pleasant privacy. The lanes, little more than wagon tracks, twist in and out and across the settlement. The informal and haphazard scattering of the houses, with high shrubbery bordering the lanes, gives an effect that is pleasing and unusual.

Pin Point has a church, a pavilion on the tidewater creek, and a crab cannery. The men and women who do not work as domestic servants at the nearby country places find employment in the crab cannery or fish and crab and shrimp for themselves. The life is quiet, soothed by the smell of the salt marsh.

It is only when some great excitement takes place, a stirring religious service, a dance at the community pavilion, a death,[37a, c] or some scandal concerning a neighbor, that quiet Pin Point bestirs itself. Recently, one of the fishermen ventured into the foreign waters of the Ogeechee about ten miles distant and there he was almost devoured by an alligator. All that was left of him, "the ham," was given a burial[3] amid the loud lamentations of his relatives and neighbors.

The people are, almost without exception, black or dark

1: Federal W-5 (no date) 1986
NN23 Sea Islanders NN23
Georgia

PIN POINT

skinned, proud, upstanding and loyal, suspicious of strangers but generous and trusting to friends (Plate VIII, IX, X). Most of the very old inhabitants have died in the past decade, so that to have reached the age of sixty places a man or woman in the patriarchal class. The grown people between twenty-five and thirty, are still close to the traditions and beliefs in which they have been reared. Firmly believing in the Bible, they still are aware of other beliefs and customs handed down by their parents and grandparents.

A pleasant, intelligent woman * of about forty-five chatted with us. "Cose, det is duh will ub God, but dey do say jis duh same wen a pusson die, 'Maybe somebody fix em'[15] aw 'I sho know dat uhmun wuz rooted.' I ain nebuh bought no powduh muhsef but jis day befo yestuhdy a uhmun frum Tatemville wuz right yuh tuh dis house sellin High John duh Conqueruh fuh fifty cent an she sho say it would bring yuh powuhful good luck, but I ain hab fifty cent.[9]

"Cose, it ain good tuh fool much wid dem tings, but yuh sho hab tuh be keahful not tuh let no enemy git hole uh yuh haiah combins cuz dey say dey sho could fix yuh den."[10] She laughed a little uneasily. "Ef yuh dream ub a snake dassa enemy neahby too, but ef yuh weah a snake skin roun yuh wais, it good fuh wut ail yuh.[504] * An ef uh enemy come tuh yuh house an yuh dohn wahn im deah no mo, yuh jis take duh bruhm an sweep out quick attuh im. Den sprinkle a lill salt on duh flo weah his foot track bin an sweep em all out duh doe an he sho wohn come back no mo."

At this point in her narrative a swarm of barefoot children, black and with shining eyes, clustered around us. One and all were eating crabs, biting into the soft part of the body shell or cracking a claw with strong white teeth. Word had evidently just gone out that some excitement was brewing. Strangers had come and were talking to "Miz Minnie." If anything was going on they didn't want to miss it.

* *Minnie Dawson, Pin Point.*

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

•142
291

[p. iii]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

• 142
291
302
285
868

Children learn the art of basketmaking at an early age.

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

•142
291

Miss Josephine is an avid storyteller. She, like most Sea Island women, continues to wear a headwrap.

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

159
538
•142
291
302

A leading member of the community on Wadmalaw Island, Mr. Ted Williams is known for his ability to tell a good story.

[D.48]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

115
123
142
291
302

Miss Myma, who has lived her entire life on Wadmalaw Island, befriended the author and introduced her to the ways of the island and its people.

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

chastised me for not keeping an extra bottle of her medicine with me. Then she got up calmly, took her kerosene lamp, went out in the field behind her house, dug up some kind of root, brought it back, washed it, and boiled it. When the tea from the root had cooled, she took my wheezing daughter into her lap and coaxed her into drinking a cup of the reddish liquid. Twenty minutes later my daughter lay asleep and breathing peacefully on her lap.

In the fall of 1982 Miss Myma's trailer caught fire from her kerosene lamp and burned. Fortunately, she was not injured in the fire. She went to live with a relative whom she had raised as her daughter and who lived only a few doors away. Miss Myma is well into her eighties now. Her daughter told me that her mind wanders from time to time and that she has a tendency to wander off physically from home. In fact, she strayed down to the creek and was lost overnight at one point. A rescue squad was called in, but she was not found until the next morning when a helicopter pilot spotted her sitting out in the open field just beyond the creek banks. She was alert and did not suffer as much as a cold from the dampness and exposure. When I saw her most recently in the spring of 1985, she was sitting under the Angel Oak, a little nip in one hand to warm her blood, a crabbing stick in the other. She was smiling faintly and waving goodbye to me as I headed down the lane. She looked as if she were waiting for just the right moment to slip off down to the creek and nab a crab or catch a mullet "for sho."

Ida Mae is different from most of the women on the Sea Islands, very different. After having five children out of wedlock, and becoming a grandmother four times over by the time she was thirty-nine, she told me she had given up trying to be respectable in that community.

Ida Mae was an attractive woman when I met her in 1973. She had nut brown skin and flashing white teeth accented by a gold tooth that glistened in the sun when she laughed. She had the kind of face that was designed for the close-cut, boyish afro that she kept edged to perfection. Her light hazel eyes—"devil eyes," the islanders called them—were offset by her rich, dark color and gave the appearance of jumping out at you. She liked her eyes and said they were one of the reasons that she had had the gold tooth put in. In fact, when she first got it, she said, she used to practice smiling and turning her head just so the light would touch on her eyes, her tooth, and the large fourteen-karat gold hoop earrings that one of her men friends had given her. She

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

159 had the dark full lips which some people call "blue lips" because of
• 142 their defined darkness and smoothness. They are the kind of lips that never need lipstick, but I have seen her take one of her children's graphite pencils, scratch it against a surface to make the point soft and blunt, and rub it across her lips to accentuate their darkness. In spite of having had five children, she still had an excellent figure, and a figure is important to Sea Island men. Her rounded posterior filled out her jeans and made all of her clothes hang just right. She told me once that
159 she was not sure it was an advantage to a woman to be built the way
836 she was, because if she had not had, in her own words, "such a big
142 ass," maybe the men would have left her alone, and she would not
836 have got pregnant when she was fourteen. She reflected on that statement for awhile, took a long draw from her cigarette, and then amended it by saying, "Hell, who knows what I would have done?" She had always liked men as much as they seemed to like her, she finished by saying, and she probably would have got pregnant anyway.

159 I concluded that her attractiveness emanated not only from her looks but from her style and manner as well. She had a natural, inborn sophistication and presence that any *Vogue* model would envy. I showed her a copy of *Vogue* once, along with *Essence*, *Cosmopolitan*, and *Ebony*, and asked if she would like a complimentary subscription to one for Christmas. She flipped through *Vogue* and commented that she had no place to go to wear the kind of "shit" the models displayed; she browsed through *Essence* and said it had too much fancy cooking, and the only food that tasted good to her was cowpeas and bone; she read through *Cosmopolitan* and said it seemed to be about white women wanting sex, and hell, she got enough of that without reading about it. She finally settled on *Ebony* because she liked the pictures of Billy Dee Williams.

In spite of her language and outward hardness, there was something about Ida Mae that made her very feminine. Perhaps it was the way she held her cigarette, the way she walked, or the way she smiled
159 just enough to show a glint of her gold tooth. Perhaps it was the
832 coyness with which she captivated a man's attention, any man's, that made the more respectable women of the community dislike her and the more respectable men, especially the older ones, want to get close enough to her to smell her perfume, maybe inadvertently brush against her, or at least get into a position to see her back action as she walked away. I even overheard a deacon in the church comment to her one

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

•142
302

Hairwrapping is an ancient African tradition that survives on the islands.

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

•142
302
291
276

Richard Linen reminisces about the past and about how "thing change up now."

[p. 134]

2: Jones-Jackson L-5 (1973-1986) 1987
NN23 Sea Islanders NN23
South Carolina

501
291
142

[226]
[858]

Sea Island children are intimately familiar with the ocean and learn the art of casting and netting as early as the age of three.

3: Creel H-4 (no date) 1988
NN23 Sea Islanders NN23
South Carolina

•142
291
302
793

Sam Polite, the Praise House elder. From the Penn Historical Collection. (Permission granted by Penn Community Services, Inc., St. Helena Island, South Carolina.)

3: Creel H-4 (no date) 1988
NN23 Sea Islanders NN23
South Carolina

142
291

Susannah of the Oaks Plantation. From the Penn School Historical Collection. (Permission granted by Penn Community Services, Inc., St. Helena Island, South Carolina.)

3: Creel H-4 (no date) 1988
NN23 Sea Islanders NN23
South Carolina

175
•142
291

Laura M. Towne, Dick, Maria, and "seeker" Amoretta, February 1866. From the Schomburg Center for Research in Black Culture. (Courtesy of the New York Public Library.)

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291

[p. 2]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
302
276

[p. 19]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. James Mackey

WE IS HAD A DANCE

159
527
535
534 Dance! That's my favorite. In certain times of the year like Fourth of July or Labor Days, we is had a dance. Had guitar and all like that. First of all we used something called accordion, and we'd beat stick. Then after that we was enabled enough to buy something call tambourine. A man lived back in the woods used to play guitar. James White used to play fiddle. And another fellow and I used to assist him. When I don't feel like play awhile, I dance in on the set until it broke up. We didn't have this new style they got here now—hug together.

159
535 We dance eight in a group. Two on the head this side, two on that side, two on the side like that. The fellow who knock the tambourine, he teach the set. He says "swing to your left," then you come swing that. Then swing your partner, then swing home. Then he say "promenade all," they all hook hands, grab hands together and just soshay all around, 'til they get back to the place what they was.

Later on after these girls used to come from the city, then they used to dance hug together.

●142
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island
142
291
342

[p.21]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN2?
South Carolina
Johns Island

142
291
352
353
354

[p.26]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island
-142●
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
291
293
415
276

1

[p. 39]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
29
30
516

[p 44]

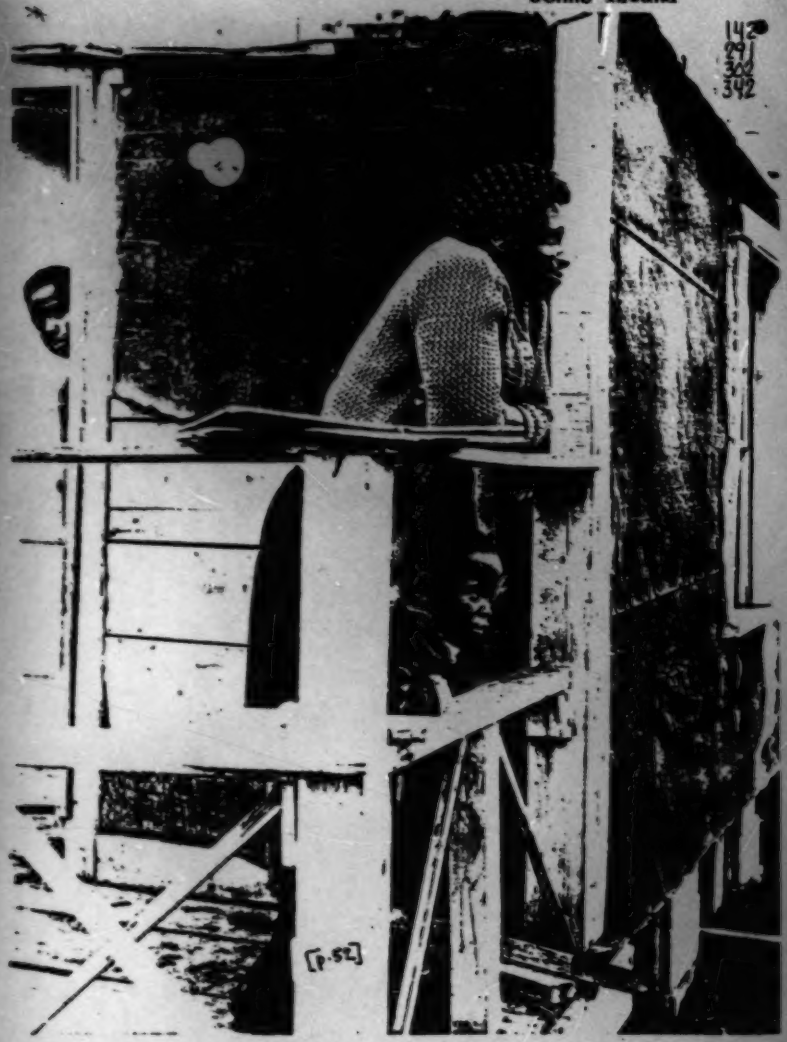
4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

291
492
241
409

• 142
291
241

[497

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island



4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Janie Hunter

I SEEM TO MAKE IT ALL RIGHT

159
511
434 When we first bought that piece of land in 1940, my husband was making thirteen dollars a week. I was washing and ironing for two person, and I wasn't making over three dollars a week. And we had to buy the land off that, and build that same house which burn down with that money, plus raise children. But I seem to make it all right. I get used to it. I get four dollars a day now, and it still don't seem much easier. Food cost more, clothes cost more, and the children takes more to go to school.

159
(511) But the Lord didn't promise no human being to eat grass. Only horse and hogs eat grass. So he have a way paved for all those children, and we's had, if it be just one good meal a day. And I raise all of 'em up--hard time and good time--all is a healthy family. Didn't have no trouble 'til I lose my baby a year ago, and he wasn't sick but two days. But with the Lord, all things possible. And God give and He takes, and He takes nothing but His own. I know all those children belongs to the Lord, and He only give it to me for a special time. And I feel like He wants me to keep them children, He make a way for feed them. As the song say, "feed you when you hungry, and He clothes you when you naked." So up to this present minute I can say I have thirteen children living, and I thank God for all of them, and they is good children.

• 142
291

[5-5]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

[p. 55]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
891
301

159
585

Mrs. Mary Pinckney

IT'S TOUGH TO RAISE FIVE CHILDREN—SURE IS

I get married to the church. And I had the reception in Robbie Fields' store. They had wine and piccolo playing, and dancing. I danced once. But I couldn't dance 'cause my dress was too long. Long white dress, white shoes and white veil 'cross my hair. Lot of people came to the church and lot of people at the store. They had as much in the yard as was in the store, couldn't come in. I guess 'round about three hundred head. Big wedding.

159
584

We was young children, growing up together. I met him long time ago, but I didn't realize that was to be my husband today. I remember he was picking the potato on the farm and I had to go work that morning and he

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

159 584 was there. I didn't have no partner to pick up potato with, so he say, "Come on; I'll be your partner." So we was partner for the day, picking up potato until over with. And when I get 'round about fifteen, sixteen years old, he come to my house and ask my mother can he keep my company. My mother ask me, will I accept it. First I say I don't know. So he come back and come back. And finally he wrote my mother a letter. Mother call me, she ask me, will I accept Arthur Lee company. So I say yes.

Those years keeping company I doesn't go out with no fellas, but I does see other boys, talk to them, go out to a party my brother be along. But I never love but one, and that's the one I get married to.

159 401 Now I'm twenty-five. I have five children. I work from seven in the morning 'til five-thirty in the evening—five days a week doing kitchen work. I mind five children, and when I get home I got to take care of five of my own.

My husband leave home 'bout six in the morning for he to wait on the road for a ride to go to work. He don't have he own transportation. He works out on contractor job, 'round about four years now.

(465) It's tough to raise five children—sure is. My husband make 'round thirty, sometime forty dollars a week. And if it rain he don't bring in that because he don't work. I get paid for holiday when I'm off, but my husband don't get paid. He just have to wait it out. My mother used to take care of (855) the children that aren't in school before the house burn down, but now I don't have anyone to take care of them. I have to stay off from work and start all over housewife again.

• 142 291 302 524

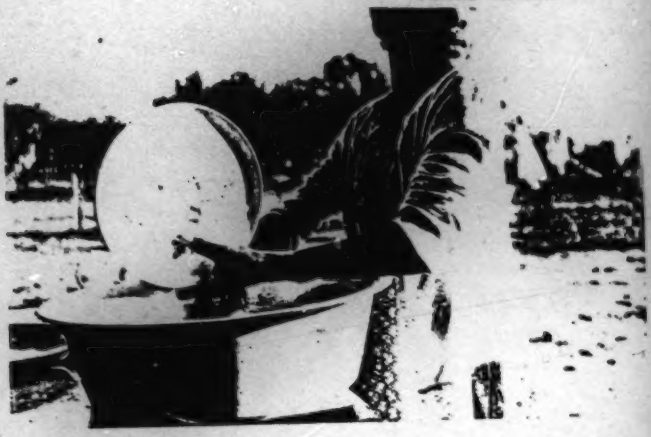
4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
291
302
312
415

[p.58]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
264



Miss Yvonne Hunter

ALL US WORKS

159
872

I am in third grade. I got left down one year because my mother was in New York one spring and I didn't have no shoes. I take arithmetic, language and reading. I like arithmetic best. When I grow up, if I don't be a secretary, I want to be a nurse.

159
872
262

For lunch at school we have popcorn, links, milk, roll, and have soup sometime. We have to pay for it. Sometime we take sandwich. At home we have grits, sometime rice for breakfast. Put milk and butter on rice. And have bread. Supper we have chicken and rice. Have greens, sometime cornbread and soup--vegetable soup. When Itchy and Joe go in the creek, we have oshters, crab, clams, fish.

159
(513)

Mother want us in bed at six o'clock. Sometime we go to bed seven-thirty. Six sleep in a room. Tina and me sleep together, and Patricia and her two children sleep together, Mama and Papa sleep together, and Itchy sleep on the chair, and David and Johnny sleep on the couch.

We get up six o'clock. The bus come by at seven. School start at eight-thirty. It takes five minute to get to school in the bus. I wash dishes before I go to school.

All us works. Sometime I wash dishes and I sweep the floor and I mop the floor. I cook. I cook grits, rice, cornbread. I cook meat, fry chicken, and I can make macaroni, and I can make salad.

I don't know if I want to get married. I don't like boys.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
HN23 Sea Islanders HN23
South Carolina
Johns Island

●142
291
302

[p. 60]

159 they help me, and couple days we had it clean out, so now is clean enough
73 to sleep in and eat in. We just work night and day. I sit up 'til two o'clock
some nights. My son Johnny, he makes two window so it's light now. Then
354 we go and buy a wood heater so it's very warm and comfortable.
159 We getting 'long all right. I realize God give and He takes. He take down and He can build back up. He took everything from Job—wife, children, Job have seven boys. His wife say Job ought to curse God and die. But Job say, "You speak as a foolish. When I curse my God and die, what will become of me? But I'll wait on my appointed time until my change will come." So I'll wait, 'cause I know soon or late there will be some change. If you only got faith in God, won't have nothing to worry about.

And everybody was so nice to me, and that one important thing make me feel good. All my friends from here and everywhere come and give; those who don't have to give, come with a word of encouragement. I appreciate everything they did. My brothers, my sisters, my daughters, friends, what they don't have to give, they come and sit and talk and sing together encouragement, and this make me understand that this is the Lord will.

142
302
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

●142
344

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island
994
142
21
533
77

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
241
533
794
796
786

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

[p.92]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
.A11
S33
784
796
986

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Isabel Simmons

ALL JOIN AND MAKE THAT HALL

The only time they miss me at that hall, I either sick or off on some church duty. That hall mean a whole lot to me. It give me strength, spirit to carry on. I know everybody who comes. Some is friends, cousins, sisters; some neighbors.

I remember when Moving Star Hall was built, 'round about 1913, '14. Father help build the hall. Mother too. We all throw money until we gets enough to buy the land. All pay seven dollars for the lumber. All join and make that hall. They used to have prayer service in the house--only family then. Afterward, they began to have joint class from house to house. Then when we get the hall, we begin to have meeting there.

My daddy teach we how to sing, teach we how to shout, teach we how to go fast, teach we how to go slow. And then going to meeting, or later going to church, he'll teach we how to behave yourself when we get out to different place, before we leave home.

Used to be plenty people there--all them old people. They sing those old time spiritual, better than how we sing it now. Joe Bligen and Levy Green. Joe Deas was a good singer too, when he was much younger. Had plenty of singing womans, too.

That hall be full of people. Every Sunday. We have meeting in the neighborhood three time a week--Sunday and Tuesday and Thursday night. They keep a meeting going from eight until twelve. Then I get out, tomorrow morning I go on the farm make a day's work, too.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. John Smalls

539
796

GOOD MORNING WARRIORS

Good morning Warriors!
How y'all feel?
I'm feeling special alive.

I just rise to tell you all my aim
And whole heart's desire.
My desire is to go the whole way.
I give thanks for being brought
Not from just last December
But from an infant birth.

I can say, "Are we yet alive
To see each other's face."
Thank God for His redeeming grace.

Since last January
Rocky was my road,
Tedious was my journey.
What troubles have I seen,
What conflicts have I passed.

If I had ten thousand tongues
It wouldn't be enough
To give thanks to Thee
Who took my feet out of the miry clay
And put them on a solid rock.

142
291
794
796

[p.80]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Jamie Hunter and the Moving Star Hall congregation

ASK THE WATCHMAN HOW LONG

Leader: Oh ask my brother how long,
Group: How long Watchman, how long?

In sixty-four how long? . . . etc.
Well, ask my daughter how long . . . etc.
Well, ask my preacher how long . . . etc.

Oh all my neighbors, how long? . . . etc.

Oh before the roll call . . . etc.
Oh just a few more risings . . . etc.
Oh ask my leader how long . . . etc.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Well, all my neighbors how long? . . . etc.

Oh sun it will be over . . . etc.
Watchman, how long? . . . etc.
You know how long, how long . . . etc.
Ask my friends how long . . . etc.

Brother Jenkins, how long? . . . etc.

Oh, how long, how long,
How long Watchman, how long?
How long, how long,
How long Watchman, how long?

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Rev. James Grant

GET ON YOUR HOLY HORSE

53
796

Be careful, my friends, because sometimes the
Chairman of Hell begin to saddle up his pony.
He gonna override somebody.
You walk down the road
And somehow your feet begin to be tangled.
The road become rocky, hard to cross.

Hallelujah, my friends,
Put on your travelin' shoes.
Get on your holy horse
Because sin are now pressing hard,
Many dangers follow.

292
•142
794
796
786

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
784
786
533

[illegible]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
782
796

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4. TALKIN' 'BOUT

•142
291

[p. 94]

JOKEY

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

A GOOD TIME

142
291

TIMES

[p. 95]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
271
352
354

[A.97]

41 Carawan & Carawan B,Z-5 (1959-1980) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291

Mr. Joe Hunter

WHAT YOU GONNA DO?

533
539

What you gon - na do when Ja - nie leave you, Wil - lie,
what you gon - na do? What you gon - na do when
Ja - nie leave you, Wil - lie, what you gon - na do? She said,
"Bye, bye, Wil - lie, I don't want you no more, Pack up all my clothes I'm gon - na
leave this town," What you gon - na do when
Ja - nie leave you, Wil - lie, what you gon - na do?

What you gonna do when Janie leave you, Willie, what you gonna do?
She said, "Bye bye, baby, I don't want you no more",
Sitting here crying, Janie, please don't go,
What you gonna do when Janie leave you, Willie, what you gonna do?

What you gonna do when Janie leave you, Willie, what you gonna do?
She said, "Bye bye, Willie, I'm putting you down,
Pack up my clothes I'm gonna leave this town",
What you gonna do when Janie leave you, Willie, what you gonna do?

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

147
291
524

539

SOLO: Annie?
GROUP: Ma'am?
SOLO: You been to the wedding?
GROUP: Yes, ma'am.
SOLO: Did you get any cake?
GROUP: Yes, ma'am.
SOLO: How nice that taste?
GROUP: Nice, nice.

Annie?
Ma'am?
Did you been to the wedding?
Yes, ma'am.
Did you get any wine?
Yes, ma'am.
How nice that taste?
Nice, nice.

Annie?
Ma'am?
You see my turkey?
Yes, ma'am.
Which side he gone?
So, so.
Will you help me catch him?
Yes, ma'am.
Get ready, let's go.
ALL: Shoo turkey, shoo, shoo,
Shoo turkey, shoo, shoo,
Shoo turkey, shoo, shoo,
Shoo turkey, shoo.

524

Miss Yvonne Hunter

A LOT OF KIDS PLAY THOSE GAMES

I learn some songs and games from my mother, some from my brother, and then I learn some in school. A lot of kids play those games. Mostly girls. Kids that are seven, eight, nine, ten, eleven, twelve play. There are some that don't like to play the games.

533
392
868

It's no music teacher at school. Our teacher have times for teaching songs. They have piano. When Mama teach us songs, she teach us until we learn it good.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island
142
291
524

[p.116]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
291
276

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. Joe Deas

YOU IS ABEL CHILDREN AND I'M A CAIN

829

There ain't but two race. Two brother children. If you don't work with me I ain't work with you. You can't do without me and I can't do without you. You may don't want me to your table, but you can't do without me. Cain and Abel—you is Abel children and I'm a Cain. So I got to work with you and you got to work with me. Ain't but two race, and there ain't but two place to go—that's Hell and Heaven. If you miss that, you just forever done. That's all.

• 142

[p.120]

4: Caravan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

[p. 127]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
211

[p. 130]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
C31
481

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. William Saunders

FREEDOM IS WORSE

179

Really to me, freedom is worse in New York than it is on Johns Island. Because on Johns Island the white people are honest in letting you know that they don't want you to associate with them. In New York, if we go to a hotel and want a room, there's no segregation, they just ain't got no rooms.

142
291

4: Caravan & Caravan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

6. AIN'T YOU GOT A

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

RIGHT TO THE TREE OF LIFE?

142
291
139

PROGRESS ON JOHNS ISLAND

[p. 139]

41 Caravan & Caravan B,Z-5 (1959-1988) 1989
HN23 Sea Islanders HN23
South Carolina
Johns Island

•142
291
352
353

Mr. Esau Jenkins

THEY PAINTED IT BLACK

159
872

I haven't gotten any further than the fourth grade in grammar school here. I had to work, and because of that I had to leave school. And then too, the school we had here wasn't encouraging to go to. We had around fifty children and one teacher with a one-door school.

(177)

And beside that, they painted it black, that we could be identified as to who go to the school. It discouraged me when I got some pride. I left school and went to Charleston and started working on a boat. But I still was serious about getting my education. I know I couldn't have done anything out of a fourth-grade education.

159
873

Then I got married some years later and find out that I have a great responsibility, and I know that my education was limited. So I decided that I would work and go to school at the same time. I went four years more, which help me to transact my own business, and now I'm happy to say that

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291

[p. 148]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. Esau Jenkins

KNOWING HOW TO PLAY THE GAME

159 873 641 666 185 We had gotten quite a few people registered through that adult citizenship school, but they did not have the political education or understanding of voting. So we decided to teach them what the ballot means. I started what we called the "second step" political education school, because the people who registered to vote would vote because we told them to vote.

There were many persons who did not know how many men in the House of Representatives; why Charleston County has eleven in the House; how many men in the Senate; how many congressional districts we have in South Carolina; who are the men elected and sent to Washington to represent these two districts. We feel that if these people know about these things, they will be more interested in voting, and they will help others.

As you know as well as I do, that if a person doesn't know a football game, a basketball game, neither a baseball game, he hears other people laugh and sees how other persons play, but he doesn't know *who* plays well, because he doesn't know the game.

The same thing goes with some of the people who don't know anything about political action, so we felt like it was our responsibility to teach those people and have them well-informed.

159 873 185 666 Along with political education, we have taught a good many persons how to sign checks, fill out money orders, how to crochet, how to sew, how to fill out blanks for their drivers' licenses. I think it was a great success.

Then after I was elected President of the Citizens' Committee of Charleston and Charleston County, I set up what we call a voter registration and information center, to which place people will come in for information. Whatever information they need, they come to this center.

142 302 291

[p. 151]

4: Caravan & Caravan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

185
159
87
(661)

people who are willing to see to it that our children will get a high school, plus transportation to take them to and from school."

The white kids were riding in school buses, and the buses were warm when they got into it. When they got to the school, the schools were warm. Yet our children had to walk between eight and ten miles per day, go to a cold school with no heat. The teachers that teach the school, they live in Charleston—fifteen or eighteen miles away—and the children have to stand outside until the teachers come. Then when the teachers come, if they didn't have any wood, they got to go out in back of the school and get wood to make up the fire. Whether it raining, whether it cold, whether it snowing, those children have to walk there, and after they got the fire started, it being so cold, I don't think they could concentrate so well. And beside that they

[p. 153]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

829
.464
882

nothing much for them to do here but cut cabbages or run a tractor, maybe drive a truck or do something in the field. And there's not much money in it for them.

They mostly go to New York and find jobs somehow or other--working as domestics or doing small factory work. Very few ever come back to live. They come back to visit about once a year. But they don't ever come back to live.

142
362
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
302
291

[p. 164]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

494
.142
291

[p. 170]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
302
291
481

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Maggie Russell

ANYBODY WANTS TO GO BACK TO THEIR OLD HOMEPLACE

159 You see that house through the bushes? That's Jenkins Point, where I used to live. They had houses built on the plantation for black people to live in because that was the people that worked for them. Now there are no black people living over there on Seabrook.

I married Dan Russell in 1944 and moved out to Wadmalaw. My husband was a crabber. We worked in the creek thirteen years together. I loved it.

You're not going to get onto Seabrook now. We tried to go in a boat one time and a man was standing up on the bank and shoots. He shoot up in the air. I say, "Dan, it sounds like somebody shooting." He say, "Cut the motor off." We cut the motor off and he was shooting up in the air telling us not to come over there. Then we see the sign says "no trespassing at any time." You can't even go in the little creek we used to go in to catch fish. He closed that out.

It's too bad because anybody wants to go back to their old homeplace.

•142
302
301
416

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Ms. Elaine Jenkins

WE CAN HAVE SOME SAY AS TO WHAT'S GOING TO BE DEVELOPED

We've been meeting and talking about heirs' property and how to get it cut up now so that folk don't lose all of it. There are so many people involved, all it takes is for one person to sell out. Once that one sells and some stranger gets in, he can force a partition suit, and they may end up losing a whole tract of land. What we've been trying to do is tell them how to get it partitioned among family members. So if one wants to sell, fine. He will just have that acre or so. But not the whole tract going out from under them.

I'm talking to them about taxes and the importance of paying those taxes. And we're notifying people when we see their land up for sale for nonpayment of taxes. I'm talking to them about making wills. If you don't make a will that's where all these heirs come in. It's just so much to keep up with.

Being a lawyer is something I always knew I wanted to do, from the time I can remember. And my intentions were always to return to Charleston and Johns Island. This is where I wanted to be. I love this place.

We can have some say as to what's going to be developed—what's going to go up and where it's going to go up. That's still open to us.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
301
302
416

Mrs. Ethel Grimball

THAT IS GREAT PROGRESS

198
94
958
362
734

When I walk on Johns Island and I stand in the yard and look at the nursing home, look at the lab, look at the clinic and look across the street at the housing project, I feel like that is great progress. I'm sure that the low cost housing project added ten to twenty years to the life span of a lot of those people who live there because of the living conditions they had prior to that. They feel comfortable, they feel more secure, and they feel good about themselves. And then if anyone gets sick or doesn't feel well, all they have to do is walk across the street to the clinic. And that is great progress.

There's a fight right now to keep it going, because of political reasons, but it's still great progress. That was one of the things my father spoke about—the health care on these islands. I wish he were here to see it.*

*Mrs. Grimball is the daughter of Esau Jenkins.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
302
291

[p. 182]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
302
416

564
793

need for something. He tried to find out what he could do to help. He would go around to the piccolo joints and talk to people, and go down to the fishermen and talk to them, go to the growers and talk to them. After awhile he didn't have to buy anything for the people. He was getting everything donated. Once people saw that they could depend on him, then he started getting into the social issues. That's when he started working with my daddy. Then they would call in McKinley and some of these other people, and they would brainstorm about the problems. To me, Rev. Goodwin did more for people on these islands, especially from the pulpit, than anyone since my daddy.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mr. William Saunders

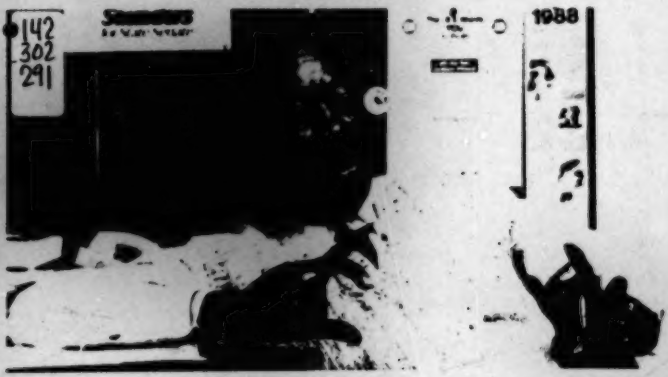
I'M PRETTY BITTER ABOUT THINGS LIKE THAT

554
875
(668)

I've been thinking about Mrs. Septima Clark. Here's a person who got fired from a system after teaching over thirty years for belonging to an organization that she would not denounce (NAACP). They refused to give her even her retirement. That same system, that same power base, allows her fifteen, twenty years later to be on the school board. That same power base turns around later on and says, "You can have your retirement." And that same power base is saying, the mayor is saying, the governor is saying, "This woman is a hero." There's something wrong with that!

Those power brokers can say, "At eighty years old we can make you a hero; we can line your wall with plaques; because you're no more threat to us." And the reason we can make you a hero is that now we got to look out for Bill Saunders and them that is coming along. And they're the ones that's going to give us some trouble. And as new people come along, then some of us become worthless, so we get plaques and stuff.

When the superintendent of the school system for the state can say, on the morning that Mrs. Clark dies, that there's nothing wrong with our school system, we got a perfect school system, there's no bias, there's no problem, and that will go. And then the judge turns around and says yes, the only problem is poverty and it will take fifty to a hundred years to straighten that out, and then they say Mrs. Clark is a hero. The mayor says, "There's nobody like her. She never got loud, she never raised her voice, she's sweet, and she got things done. We loved her." I'm pretty bitter about things like that.



41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Bernice Robinson

EVERYBODY LISTENED WHEN ESAU TALKED

Esau did not get the kind of recognition he deserved for the work he did. He spearheaded so many things: the Charleston County Citizens' Committee, the Credit Union (and it was countywide, which is very unusual), the Comprehensive Health Center on Johns Island. He would be really proud if he was alive today to know that they got the nursing home and the senior citizens' home. He fought like anything to get the health clinic on the island so they could have medical care for the people over there.

While he was living, he didn't get that much praise. But it didn't daunt his efforts at all. His children suffered a lot for him being so aggressive. They couldn't get jobs in Charleston County. But he still wouldn't let that turn him around. He continued to fight for what he thought was right for his people.

Esau didn't finish his high school education until after he'd gotten married. There were a lot of people, professionals or educators, who felt that if he changed the way he talked, it would be so much better. But I used to say, "Everybody listens when Esau talks in his same Gullah language." He was telling it like it is, and they heard what he was saying. You would think that with the exposure he had, and with him going all around the country, some of it would rub off. I don't think he wanted it to rub off. He maintained his speech as it was. So he had criticism from a lot of the educated folk, but he was saying what they needed to be saying. And he got the benefits for them.

He would have a whole lot to say about education. He would be very disappointed about how far we still have to go, but he wouldn't be bitter about it. He would be saying that we haven't accomplished yet what we need to accomplish. And he would see in what way he could work to bring it about.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Ethel Grimball

I DON'T MIND TALKING ABOUT WHAT I SEE

893

The school situation is still one that really bothers me—especially St. Johns High School. The school has 660 students and seventy percent of those students are on free or reduced lunch. These are black children from Johns and Wadmalaw islands. Ten percent of the students go on to college and I'm not concerned about them, but I am concerned about the ninety percent of these black children who cannot go to college, who do not have skills to develop self-sufficiency, and who have to go through school for four years, finish high school, and then have to go right back and either do domestic work, go to Kiawah Island and make beds, go to Kiawah Island and clean yards, or go to Kiawah Island and wash dishes. It doesn't make sense.

I feel very frustrated by what's happening to our children on Johns Island today. They're saying they have to go to James Island if they want to learn a trade. I'm against that. And so that's my fight with the school system. If you have a curriculum that's not meeting the needs of these students, something is wrong.

I would like to get on the school board, but they won't put me on there. They think I'm radical. I'm not radical. I'm just very candid about what I see and I don't mind talking about what I see.

142
29

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

• 142
291
302
416

[p. 192]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
407

[p 194]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
291

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
302
291

891
641
666
185
(875)

the literacy test and become registered voters. Some had organized their community for discussions of civic issues and voter registration campaigns. Later, as on Johns Island, they would run for public office and provide leadership in the emerging civil rights movement.

In 1961 the citizenship school program was transferred from Highlander to the Southern Christian Leadership Conference. In the meantime Septima Clark and Bernice Robinson had developed a residential program for training volunteers who wanted to be citizenship school teachers.

871
875
185

Before becoming the educational arm of the SCLC, the number of teachers trained were counted in the hundreds, but after the transfer, Septima Clark reported that they were counted in the thousands. More impressive than these figures was the vitality of the educational process which set in motion a liberating force that gave dignity and collective power to thousands of black people throughout the South.

641
871
185
(668)
(875)

The people of Johns Island deserve tribute for the role they played in the origin and development of a citizenship/literacy movement that became a vital part of the civil rights movement and has achieved international recognition. Special tribute is due to the first pioneer citizenship school, created by a teacher who had never taught before and her students who had never been to school; and to the coordinator Septima Clark and especially to Esau Jenkins whose idea it was in the first place.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Septima Clark

AFTER I CAME BACK FROM HIGHLANDER, I DECIDED I SHOULD GET ESAU TO GO

185
159
891
641
LL
[494]

I knew Esau Jenkins when he was a boy of fourteen and came to my school to learn how to read. All his life Esau devoted himself to improving conditions on Johns Island.

Esau had a bus that he drove from Johns Island to Charleston and back, carrying tobacco workers and longshoremen to work. One morning one of the women on the bus made Esau a proposal. "I don't have much schooling, Esau," she said to him. "But I would like to be somebody. I'd like to hold up my head with other people; I'd like to be able to vote. Esau, if you'll help me a little when you have the time. I'll be glad to learn the laws and get qualified to vote. If I do, I promise you I'll register and I'll vote."

142
241
891
[p.200]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Alice Wine

EVERYTHING IS CHANGED NOW

I still vote. I want to vote for right, but I don't get it. My mother always told me, "You see somebody that jump, you jump too. Cause you, one, can't do nothing. Among the majority, your word just go for nothing." But the people gave us our right, seems like they take our right from us. But it don't stop me from vote. I still vote for the President.

And everything is changed now. The world so tough today.

The older people sang "I Will Overcome" because they had a hard time. They had to row boat to go to the city and carry their peas and corn and potatoes, rice and things. They had a hard time, living and raising their children. Them people had to work with their children on their back. Rebeltime people were mean. But God changed those people. That's a just God. He don't walk knock-kneed. Those oldtime foreparents was something else, I tell you. And one of these days they were able to overcome. They were able to buy the land. Money was scarce, but they had a chance to pay a dollar or two dollars for a piece of ground.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

352
353
354
511
142
291

533 The story of how "I Will Overcome" became "We Shall Overcome" is a fascinating one, and much of the history is in the South Carolina lowcountry area. "I Will Overcome" was widely known in black churches throughout the South. The first time it was used in an organized protest situation was in Charleston in 1945, when the Food and Tobacco Workers were out on strike for five months and had a daily picket line. The striking workers, mainly black women, began to adapt the song to fit their situation. They changed the *I* to *we* and sang, "We will win our rights" and "We will organize" and "The Lord will see us through." Workers from the Charleston situation took the song to Highlander where it became the unofficial theme song for years and was carried to many other picket lines by Zilphia Horton of the Highlander staff. Pete Seeger learned it from Zilphia and began introducing it to northern gatherings and northern audiences. Guy Carawan heard it from Pete and others, and through his work at Highlander, helped pass it back into the southern freedom movement in the early 1900s. From there it went around the world.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

•142
.S62
C31

41 Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Ms. Elaine Jenkins

I GET MY STRENGTH FROM THE OLDER PEOPLE ON THESE ISLANDS

I don't know how other young people feel, but I get my strength from the older people on these islands. My mother is one of them. I like to talk to my mother and her friends. When we get together, we always go back to the old days. And those days were hard days.

The songs at Wesley, I mean the songs that the older people raise from the floor, those things do something for me. The music is a vital part of that service. There's almost a song for every feeling and mood. I can only talk about Wesley, but I don't think there's any danger of the older songs dying out there. Those songs are being passed down from the old people. Like Mrs. Hunter—Mrs. Hunter's children and her grandchildren. And then I hear them, and I'm sure other people hear them, and you write down the words.

My brother Bill has been doing a lot of videotaping and the folk don't mind. We hope to just hold onto those things and put them aside for safe-keeping for the others who'll be coming along. Talking to the older people about the old days when there was really no connection to the city, they had to be self-sufficient. I don't think any of those things will ever be lost.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
302

Mrs. Ruth Bligen

I LIKE TO BE ME. I DON'T LIKE TO PRETEND

177
484

At first I thought people won't want to hear this kind of song. But after I went to Atlanta, Georgia, I was very pleased. I was happy. Everybody was so nice. And I enjoyed myself. That's the first time I ever leave Johns Island to go sing.

Going off, it made me learn a lot. You see a lot of people. You enjoy yourself. People treat you so nice. They really make me feel like I'm something special. That time we went to Seabrook, my picture was in the paper. The lady I work for daughter, she get the picture. She call and say, "Tootsie, you're a celebrity. Your picture's in the paper."

You know, I like to be me. I don't like to pretend. If I go off, I'm not going to pretend that I'm somebody else. I'm going to be me! My children and grandchildren are happy. They're happy to know that their grandmommy go off and sing and picture been in the paper. So I'm happy, too. I didn't realize days past and gone that things was going to work out like that.

177
794
484

The best trip I had was when a busload went to Washington from Wesley Church. Rev. Goodwin went and everyone was like one big family. The bus driver took us around and showed us different places. We had a good time. On Sunday morning, we did a church service at the festival.

I really wish we could get some more programs off from here. That's something I been looking forward to. If just once a year, you just get away on some kind of program. I like to see friends I've made in different places. And when I go, I don't want to rush off. After we sing, I want to sit around and listen to other people sing.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

Mrs. Janie Hamlet

I FOUND OUT I HAD SOMETHING I DIDN'T KNOW I HAD MYSELF

177
484

When we started to travel, we had a lot of criticism. Everyone didn't like it, but that didn't stop me. They didn't understand. I try to let them know that when we're doing these different programs, it really establish Johns Island. We put Johns Island on the map.

And I was carrying my children since they was six and seven years old. My children hardly be bashful. They really experienced something and they learned a lot. They went to Rhode Island twice; they went to New York. And several times to the Smithsonian in Washington. They learned to face people and be what you are.

I enjoyed every bit of it. The travel taught me a lot. I saw places I wished for many years I could see. My dream did come true. When I was young I hoped I could travel and see something, and I did. I learned something in traveling that I never learned in school. You couldn't tell if we were black or white from the treatment we got. That means a lot. Treatment is what cause love.

So I feel good about it because I could show somebody something that they didn't know. Although they finished college and have education, I feel like I have something that they wanted. I found out I had something I didn't know I had myself. And that makes me feel like going on with it. And if there's anything I can do to help somebody learn something they don't know, I'll be glad to do it.

142
302
291
524
352
353

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
302
794
796

142
302
794
796

[p. 22]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

796
.142
291
744

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

[p. 224]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
301

Mr. William Saunders

CULTURE IS AN INBRED THING, BUT IT NEEDS TO BE FED

829

I think the culture has a better chance to survive if you have some control over it. That has been my dream to try to make sure people have an economic base, and then you can go back, then you can sit around and talk about parents and grandparents. But if somebody is sitting around hungry and you're gonna tell them about some damn culture, it don't make any American sense.

So what it is that some of us have been about is you can upgrade peoples' health care, you can upgrade their housing, if you can upgrade their education, then they themselves begin to look at their own history, because they have some leisure time to look at it.

Culture is an inbred thing, it's in there, but it needs to be fed. The best way to feed it is to make sure you got some of the basic necessities to survive.

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

142
291
285

[p. 228]

4: Carawan & Carawan B,Z-5 (1959-1988) 1989
NN23 Sea Islanders NN23
South Carolina
Johns Island

533
539

(Chorus)
Honey in the rock, gut to feed God children.
Honey in the rock, honey in the rock.
Honey in the rock, gut to feed God children.
Feed every child of God.

Satan mad and I so glad,
He missed the soul that he thought he had.
Oh, the Devil so mad and I so glad,
He missed the soul that he thought he had.

(Chorus)

Oh, 'member, hush little baby don't you cry,
You know that your mother is born to die.
Oh, 'member, hush little baby don't you cry,
You know that your mother is born to die.

(Chorus)

Oh, children, one of these mornings I was walking 'long,
I saw the grapes was a-hanging down,
Lord, I pick a bunch and I suck the juice,
It's the sweetest grape that I ever taste.

(Chorus)
Oh, honey in the rock, gut to feed God children.
Honey in the rock, honey in the rock.
Honey in the rock, gut to feed God children.
Feed every child of God.

142
291
524

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

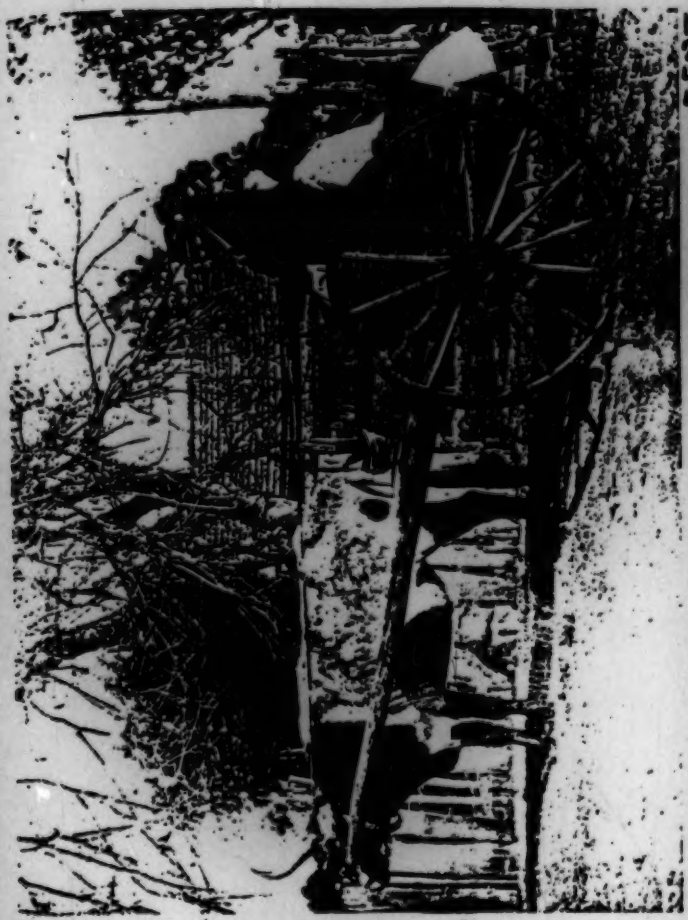
• 142
216

2. Old Polly Goodwine

[facing p. 11]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island



F532
.S2
.M2
973

Liverpool and His Ox-Cart (Born St. Simon's, 1818—Died, Darien, 1938)

[facing p. 32]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

•142
291

5. Bessie Cuyler

6. Oscar Massie, an African-born Slave

[Facing p. 33]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

195 In the employment of a single derisive word the Negro is indeed a consummate artist. I know a cook with a disarming smile who accomplished what lectures never could. All she did was to point humorously to a puddle of clothes left on the floor by an untidy child and say: "Snake." Anyone who knows the snake's habit of shedding its skin in any place where it feels the urge will understand why that child's clothing was ever after left on a chair.

Another example of this knack of using the one right word was furnished me when I gave a "lift" to a Negro going my way. I asked where he wanted to get out. He replied casually: "Oh, jus' let me out at Lord Bing's." Although I use a fictitious surname, there is only one Negro on the island who could possibly qualify for the title.

•142 144 There is, I believe, a biological reason for Lord Bing's feeling of importance. He is the living image of one of several bronze heads dug up in 1938 at Ife in Southern Nigeria, and believed to be portraits of rulers, kept as a record.[38] William Bascom, who was in Ife at the time of the discovery of these heads, says (in an article in the *Illustrated London News* [39] which should be reprinted in this country): "It is possible to identify the exact counterparts of these heads among the people of Ife today. Also, interestingly enough, striking resemblances between some of the heads and individual Negroes of the United States have been noticed. A large proportion of the ancestors of American Negroes are, indeed, known to have come from this region of West Africa." Members of Lord Bing's own family exclaim at the likeness (Illustrations 18 and 19) [A], and it is clear that he is a "throw-back" mentally and physically. In addition, the Yoruba tribe, to whom the people of Ife belong, are said by N. G. Ballanta, in "Music of the African Races," [40] to have the most highly artistic dance songs of all the tribes he investigated from the Senegal to the Cameroon. It is significant that this St. Simon's Negro is a good singer, and belongs to the family that has given me the most help in the preservation of the characteristic African rhythms.

(538)

538 191 Although the West Africans were not supposed to have a literature because of their lack of a written language—except in a few tribes—the tales brought to America by the slaves have entertained old and young, black and white, whenever and

[38] Others of the bronzes (thirteen in all) are assumed to be likenesses of deities.
[39] "The Legacy of an Unknown Nigerian Donatello," April 8, 1939.
[40] West Africa, June 14, 1930.

A. [For Illustrations 18 & 19, see Category 142, plate facing p. 113--Analyst]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

252
.142
241
412

8. *Beating Rice in Darien*

[facing p. 49]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

142
.S62
P91

9. Smoke

[facing p. 64]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

•142
302
291

10. Suzy

[535]

11. Snooks Doing: "Juba Dis, Juba Dat"

[facing p. 66]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

533
.S53
291
1920

14. *Farewell Song in the Cabin*

[facing p. 96]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

•142
291

15. *Joe Singing: "Good-Bye Everybody," with Ben in the Background*

16. *Bessie, Deeply Absorbed in the Singing*

[facing p. 97]

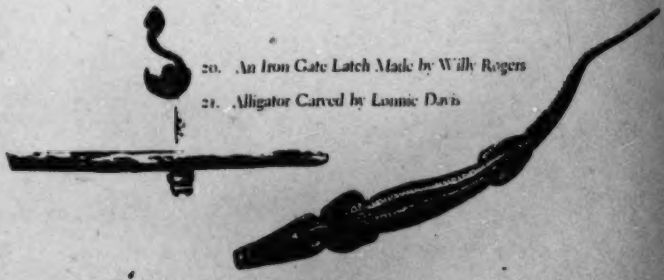
9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

942
000

18. A Bronze Head Dug up at Ife in 1938

19. Its American Counterpart

326
327
532



20. An Iron Gate Latch Made by Willy Rogers
21. Alligator Carved by Lonnie Davis

[facing p. 117]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

142●
291
535

=4. Margaret, on the Left, Demonstrates the Correct Position of Arms and Feet in Shooting

[facing p. 144]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

•142
291
535

26. Julia—Who Does the Buzzard Lope

[facing p. 160]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

• 142
891

27. Gertrude

[facing p. 161]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

•142
291

29. Suryanna

[Facing p. 197]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

533
142
941
848

30. Julia Teaching the St. Simon's Children: "Emma You My Darlin'"

[facing p. 192]

9: Parrish . B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

•142
302
291

31. "Cap'n" Joe

[facing p. 193]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

533
461
142
291

St. Simon's Sleepy Singers

[facing p 224]

9: Parrish B-4,5 (ca.1916-1941) 1942
NN23 Sea Islanders NN23
Georgia
St. Simon's Island

33. Jancy Jackson, Born at Kelvin Grove, St. Simon's, in 1826—Died in 1936

34. Milly Polecat, the Witch Doctor

[facing p. 225]